

THE American Missionary.

"Go ye into all the World and preach the Gospel to every creature."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

He hath sent me...to preach deliverance to the captives...to set at liberty them that are bruised.

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SEPTEMBER, 1872.

NO. 9.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

NORTH CAROLINA.

DUDLEY, June 4, 1872.

HOMES.

Our endeavors to aid the freedmen in securing homes has been somewhat successful. Several families have bought lots during the year and settled on them; and many around us have been stimulated to buy land directly from the white people. One man paid toward his farm \$600. that he made from turpentine last year. Neatly painted cottages are rising about us.

THE SABBATH SCHOOL, and the TEMPERANCE SOCIETY have both been vigorously maintained, with about one hundred members in each.

THE DAY SCHOOL has had about 150 pupils, and would have had more had there been a place to board those who wished to come from other counties.

THE CHURCH WORK.

Much regret has been felt by the Church at our absence, so many Sabbaths, to preach in other places, but the people have never failed to have a meeting on the Sabbath and during the week. Our little Church now numbers about fifty. There have been seven conversions during the year. Earnest efforts are made, even by those in advanced age, to break established habits. Sometimes informal meetings have been held at the church, by the conscience-smitten and struggling, and old professors have there told their

wanderings to each other, and to God, and renewed their pledges with sincerity.

Benevolence.—"God will protect his own work," say they, "and needs none of our aid;" but we have shown light upon this subject and a contribution is not now so repulsive. The Church has just give \$5. to the Seaman's Friend Society, and it now and then gives a like sum to the Bible Society, &c. Learning to *save* for such objects is new work, as the exercise of diverse other virtues, but they are learning step by step. The Church has done a marked work in producing a friendly and Christian feeling among the white people. During the recent revival, the Methodist minister to the whites, has preached to the colored people in our church as often as he could spare time from his other duties. His white brethren have done all they could by encouragement, prayers and presence. Passions are better restrained, and promises better kept, than they were a year ago.

ALAMANCE.

This place is in Guilford county, where I have made several visits during the year, and organized a church of about 30 members. Since then about 15 have been added by profession.

The congregation has met all winter in a ruinous building once used as a dwelling for those who made cannon for the Confederacy in a foundry near. Some come six miles nearly every Sabbath; and great credit is due to Miss E. W.

Douglas, the missionary there who has taught, held religious meetings and lived in the same ruinous house. The work is successful and the people must have a small church costing about \$1000.

They are west of the fine region of the State and are mostly without mechanical skill. Thus helpless, yet willing, they really deserve aid.

Woodbridge.

Two years ago, by the special liberality of friends, opportunity was furnished colored people near Beaufort, to purchase homesteads on reasonable terms of payment. Many of them availed themselves of this. A neat and suitable school building was erected, and a school opened there early last September. In the course of the year it has enrolled seventy-six names. The school, Mr. Bull, the missionary there, says, has been successful in the acquirements of the pupils, in correcting wrong notions regarding education, and in awakening desire, and stimulating the people to effort for the future. The prospect for the coming year is very encouraging.

THE RELIGIOUS WORK,

Mr. Bull says: The school building was designed also for a chapel, and is well adapted for that purpose. A church was organized here, even before the completion of the building. It was a time of some unusual religious interest, and it was judged best not to delay. A Sabbath school was commenced at the same time. At first, when there was unusual religious interest and *novelty*, the attendance was large. Next came reaction, and a greatly diminished congregation. Then through diligent and persistent effort came a commendable degree of regularity in attendance, with a more serious and earnest attention, and an evidently deeper interest in spiritual things. The steady bearing of our preaching has been to unfold and explain the truths of the Bible, and en-

force their binding obligation upon the heart and conduct—to apply the principles of Christianity to practical life, and bring the ways and usages of the community to the test of that standard. We have seen good results in various ways, but particularly in a better observance of the Sabbath, and in better sentiment and practice in respect to the social virtues of purity and chastity.

The Sabbath school—numbering about forty, has usually been well attended, and has been faithful in good results. The children take great delight in singing, and it is refreshing to hear them when about their work or play, singing our beautiful hymns, such as, "We're marching along to our home in the skies," and similar melodies.

In summing up the account of the year, although our labors have not been as fruitful as we could wish in accomplished results, yet in the patience of hope, much has been done towards breaking up the fallow ground, and sowing the good seed, which in coming days shall grow in strength, and blossom in beauty, and to which God shall give an abundant harvest.

And though this "colony" is but a speck amid the multiplied stations of the Association, and its influence may be small upon the Church work of the South, yet we intend to hold it for Christ, and with His aid, make it a point around which shall cluster the blessings of industry and intelligence, virtue and religion, and from which shall emanate a safe and steady light.

EDW'D BULL.

Wilmington.

Our work at Wilmington has been very prosperous. Our Day Schools have enrolled more than five hundred pupils, and we have been able to guide them better and to bring them into a more satisfactory condition than ever before.

Our Night Schools have had enrolled more than two hundred pupils, though

the number attending regularly is much less. Our schools have received the warm congratulation of the County Board of Education, and the State Superintendent of Public Instruction. The latter gentleman said after his visit to our schools, that he wished to make them the nucleus and model for the colored schools of the State.

We held in the Spring an Institute for colored teachers under the new school law of the State, the first ever held. This also was warmly commended by the school authorities.

We have been able to furnish teachers for some large schools in the country, and hope to do much more in this way in the future. We have also seen a great advance in public sentiment in favor of Free schools in the State. A tax has been laid on all the property of the State.

Our religious work has prospered; our one service—Sunday School and Bible service, was well attended, and increased in numbers and interest to the end of the year. Our church received four members, and now numbers fifteen. Our teachers have done a great deal of work in the Sabbath Schools, in the colored churches, and I think that work has been greatly blessed. The religious excitement has been tempered, and the intelligence of the churches increased.

I have preached often in the various colored congregations in the city, and the progress in these congregations in general appearance, in intelligence and *towards* sobriety of worship is very gratifying to the friends of the colored race. We have maintained a weekly meeting of colored preachers; and the question of forming classes, of such as may be assembled, for several months in the year, for rudimentary instruction in the Scriptures and other necessary branches of study is now before us.

Raleigh.

Miss Hay's says: We have had during the year 194 pupils, and could have had many more, if we had had accommodations, more than half our scholars read in 3rd, 4th, and 5th Readers, and study Grammar, Arithmetic and Geography.

Our S. S. has increased from 100 to 160, but can increase no more, for want of room. The prayer meetings have grown from 30 to 75 or 100.

There has been no revival, but much interest in the study of the Bible, and many important truths treasured up in their minds, which, I think, will bear fruit sooner or later.

GEORGIA.

Unreasoning Prejudice.

We do not often give publicity to scenes like the following, but it is well that our friends should get occasional glimpses at the shady side of the picture. The scene is a *public* school-examination: the writer a lady visitor.

The day after our school closed we were glad of the opportunity to attend the examination of one of the white grammar schools in our vicinity.

Four of us, teachers, were with many other guests, quietly listening to a recitation in United States History, in the Master's room, when suddenly one of his female assistants rushed in, and in an excited manner, exclaimed, "Mr. R—, I would like to know if we are to allow negroes here? Two of them (*horrible dictu*!) from the College are in my room now."

Mr. R. looked about and inquired—"Is there a member of the Board here to attend to this." There was not, and she added, "They did not dare come into your room because they saw gentlemen here." "Oh yes," said Mr. R., "they were in here a little while." He consulted with a gentleman visitor a moment, and then said to her, "I am aware this is a very delicate matter. I confess I did not know what to do when they came into my room, but as the Board have some colored schools in their charge, and have given us no in-

structions with reference to such a matter, we must manage very adroitly or there may be trouble."

"Well, I'll not have my girls recite before niggers, I am not so low down yet. They have just written the numerator in place of the denominator before a white man, and I am not going to have them make mistakes for niggers to laugh at. I don't care if I do lose my position, I am not teaching for my bread and meat. I teach because I like to. I am willing the negroes should be educated to a certain extent, though if I had *my* way they would be taught to wash clothes, boil meat and bake bread."

She waited a few minutes, evidently hoping they would leave in her absence, then returned to her room.

We did not feel quite like culprits, though we were conscious we might have prevented the shocking audacity of the offensive visitors. One of our Freshman class, who had spent three months North, which doubtless diminished his awe for Southern chivalry, inquired of us about the propriety of visiting the examinations of the white schools. He said he did not wish to embarrass anybody, but he really would enjoy witnessing them. Of course, with our Yankee notions we could not see the impropriety of his visiting a public examination of a public school and told him so. He persuaded a class-mate who had led the class to accompany him. They were fully half white, fine looking, well dressed, many young students. They were civilly treated in two rooms, but on their entering the first grade girls' room, the young ladies were shocked, and the teacher fled for counsel to the master's room where we heard her ebullitions; when she returned to her school she resumed her exercises. Our boys stayed and listened to some of them, then quietly withdrew.

Soon after one of the most prominent educators in Atlanta who always expresses a deep sympathy in our work, told one of our teachers he thought it was a very serious thing for those colored students to visit the white schools. It was an as-

sumption of superiority, would lead to social equality, &c. He also remarked during the conversation, that if one of his colored servants should take a seat at his table with him he would shoot him.

In India under native rule a Brahmin considered it justifiable homicide to strike dead on the spot a Soodra for having touched his body, even accidentally.

Must not the Southern standard of true nobility have something radically wrong for its foundation when in spite of Christ's example of humility a spirit of caste is exercised as despotic as that of the heathen Brahmin?

I trust our work here and all similar labor in the South will hasten the day when the Southern gentleman and lady will feel that a Christlike consideration for the lowly is the truest nobility.

TRANSITIONS—GOOD TIME COMING.

We have taken the liberty of copying the following letter, which passed through our hands on its way to a Sunday school in the North. Like light, it will shine none the less at its destination for sending out its rays elsewhere. We commend to attention its view of the transitional periods through which the colored people are passing—the enthusiasm at first—followed by the brief period of comparative inattention—succeeded finally by the steady movement upwards.

THOMASVILLE, GA., }
June 22d, 1872. }

The leaven of freedom and education is affecting Southern society, black and white, and I am sanguine enough to believe that we are near very great changes, that are to give us peace and the restoration or the creation of good feeling, and to bring about the settlement and development of this hitherto dark and unattractive region.

When the Association commenced its work, during the progress or at the close of the war, the children and older ones rushed in great numbers to the schools, but when the novelty had worn off there was a loss of interest and a decreased attendance, for which there were some good and some bad reasons. Learning was not so easy a matter as many had thought; it cost more or less

money—parents had to deny themselves somewhat, in order to meet even the small demand made upon them, and the practice of this virtue was something slavery had not taught them, any more than freedom teaches it to their white brethren.

Children who went to school could not be so helpful at home in “nursing,” “toting” wood and water, and in the field, in dropping and covering corn and cotton. Wages were low, the times were hard; even the whites were very poor; half of the people of both races were powerfully lazy, [Bro. Clark must be indebted to his long residence in the South for that expression.—ED. AM. MRS.], the crops failed, and with many and many a family, especially among the colored people, the question was one of bread rather than education.

But the years have brought relief—some relief. Labor is now better paid, and there is more money in circulation, although little indeed, even now.

There is not so much cheating of freedmen as formerly, and they have learned to make a more prudent use of what they receive. More money is going into the bank—the Freedman’s Savings Bank—more into house lots and houses—more into mules and horses—more into good ploughs and tools, and newspapers and schools, and contribution-boxes—and less to the shows, less for guns and whiskey and knick-knacks. And I think there has never before been so much earnest thought concerning the education of the young. Money is saved and laid aside for the monthly tuition, when it is quite likely needed for a dozen other purposes. The father and the mother go out to the evening educational meeting, when they are so tired that they cannot keep awake.

They rally round the teacher, and it has been not the least of the teachers’ blessings South, that they have had the warm friendship and entire confidence of

the people with whom they have labored.

Much has been done in the last eight or nine years: 300,000 more children in the South are reading now than in ’62. But we are looking over the future—over the field of the future, and planning work for the coming years, and wondering where all the money needed is to come from, and praying God that the work may not be stayed, but that a great army of teachers may be sent us or raised up in our midst, who shall wisely and with the spirit of Christ lead the present and the rising generation in the way of knowledge and the way of life.

Sincerely,

W. L. CLARK.

Andersonville.

The schools have been smaller than usual, owing to a variety of causes, the chief of which were disease among the cattle, and scarcity of the cotton crop, but those who did attend were unusually faithful and made good progress, winning praise from prejudiced men.

The closing exercises were attended by a dozen white men, some of whom have been bitter opponents of the school. Their kindly attention to all the exercises and hearty commendations, were gratifying to teachers and patrons. This has been almost the only evidence of softening feeling among the whites.

Cases of injustice towards the blacks have been very few. The teachers have occasionally been reminded that their presence was merely tolerated, yet, on the whole, there is vast improvement.

The usual number of young people who come from long distances to attend the school has been maintained. A dozen of the older pupils have taught, or will teach, during the year. Not more than three or four have been able to secure homes of their own during the year.

Religiously there has been slow but steady growth. The old superstitions cling to the old people, but there is a

noticeable spirit of inquiry and freedom of thought among the younger ones.

Eight members have been added to the church, all upon profession.

Rev. Floyd Snelson has been installed pastor of the church. The installation services, as also the preceding examination of candidates, exerted a marked influence upon the community which will undoubtedly quicken new waves of thought and feeling. Mr. Snelson has the confidence of all the people. The church has a long time been a power, and under his faithful charge, must exert a still greater influence.

In the way of temperance nothing worthy of note has transpired out of school. Scholars are not allowed to use strong drinks or tobacco, and abstain entirely from them. The church bears decided testimony against their use, the members with a single exception, being strongly committed to total abstinence. LAURA A. PARMELEE.

MACON, GA., June 8th, 1872.

As the duties of another season are about to close, and the months of labor are reviewed, I can truly say they have been the happiest I ever experienced. While I feel assured that the scholars have made a commendable progress in their studies, which will, I trust, fit them for useful positions in life, I am rejoiced to say that God has bestowed upon us His richest gifts, and poured out His Spirit upon us, and sinners have been converted.

The interest was first manifested among the larger scholars in the night school. The spirit strove so powerfully that young men were completely overcome, and were obliged to leave school until they had obtained pardon, then they returned rejoicing in what God had done for them.

Prayer meetings were established for the scholars which were well attended; some of them were very interesting.

Twenty scholars have testified their love for the Saviour. Most of them made a profession of their faith, and are, I trust, trying to serve their Master. There are others who are deeply interested and very anxious, but like many others have decided to wait until a more convenient season. While endeavoring to help others, my own heart has been made to rejoice, and I feel that I shall never cease thanking God for the rich blessing He has bestowed on us—and trust I shall never grow weary of working in His vineyard.

Yours truly,
M. E. LORD.

ATHENS.

I can see some of the results of my labor, but not as great as I would like.

There are some middle-aged men in school who commenced the 1st of January in the Primer, are now reading in the third Reader, and are nearly through Long Division in their Arithmetic. I think that does pretty well for dull scholars. I think there are some as bright and interesting scholars here, as in any place I have been.

One old lady has faith to believe her eyesight has been renewed, that she might learn to read the Bible. She was very much delighted, when some of her friends told her she read as well in the Bible Class, as any one.

N. D. BROOKS.

ALABAMA.

TALLADEGA.

The school under the charge of the A. M. A. at this place has taken a long stride forward during the year just closed.

We have had students in attendance from various towns and cities; from the northern portions of the State, to the extreme southern limits. The whole number in attendance has been two hundred and three, (203) classed as follows: Preparatory and Normal Departments,

90; Intermediate Department, 67; Primary Department, 46. Of the entire number, about 100 are from abroad.

In the latter part of the first term, classes in Greek and Latin were formed, and yet later, a small class in Algebra. These constitute our class in the Junior Preparatory year. There was also formed, a class, quite respectable in numbers and ability, constituting our first year in the "Normal Course." These classes suffered great reduction in numbers before the close of the year, many having to leave, in order, by teaching, to provide themselves with necessary funds.

The past year has witnessed a marked change in the *studiousness* of most of the pupils. It would be hard to excel some of them in the matter of patient and continued application to study. Those who boarded with us, and roomed in the college buildings, as a general rule, showed great superiority in this respect.

But perhaps the *best* proof of what has been accomplished during the year, was found in the closing examinations.

No effort has been spared either on the part of teacher or scholar, to make the examinations answer the oft repeated objection of the *whites*, that it was entirely useless to endeavor to give the colored people more than an ordinary education.

Programmes, showing the classes to be examined, and the time when, were distributed quite generally among the best representatives of the "superior race," and a cordial invitation given, to attend the examinations. Contrary to expectations, many who ridiculed our work attended. From twenty-five to thirty influential citizens were in attendance at various times, during the course of the examination which continued through three successive days.

These "did not care much for the examinations in reading, writing and spelling," though they were "astonish-

ed at the general correctness in spelling, and the excellent penmanship of some of the pupils."

Much more interest was manifested in the examination of the classes in Arithmetic, Geography and Grammar, including Analysis. As the classes examined in these studies, for the most part acquitted themselves well, the "surprise was great." They "had not imagined the students had made such progress."

I was asked, after the examinations in Latin and Greek, "how long have those classes been studying the language?" This question was asked by the Principal of the Normal School. I replied, "a little over seven months." "Indeed," was his reply, and yet that single word from him, spoken as it was, convinced me of his conversion to the doctrine of "negro education."

Another, the Instructor in the "Training School for Young Men," having learned how long the same classes had been studying, replied that he "had a class of young men, who had been studying Latin for ten months," and he "would hate to pit them against some of those just examined." His expressions of praise and commendation, were such as to surprise me.

The Principal of the "Synodical Female Institute" expressed his "very great surprise at the excellence of the scholarship manifested, and the evident thoroughness of the drill." He "congratulated the teachers on the evident success of the experiment to educate the colored people."

According to the Programme, we had addresses in the evening, following the close of the examinations. Addresses were made by the Hon. G. T. McAfee, State Senator, Hon. Charles Pelham, Circuit Judge, and N. S. McAfee, Esq. Their remarks were full of commendation and encouragement, and for the most part, of sound advice.

These were our *regular* speakers.

After they had concluded, the Editor of *Our Mountain Home*, (Democratic) was called upon to make some remarks. He frankly admitted that he "was greatly surprised" and that the examinations had shown that the colored race were capable of receiving not only an English but a Classical education." * * * We think, therefore, that we have just reason to feel proud of this manifest success, and are determined to make the succeeding year, one of still greater advancement. The occasion will long be remembered by the colored people as one of an *educational victory* for the despised people. * *

THE RELIGIOUS WORK

during the year has been of a very encouraging nature. Many of the students have been converted, and much of the time a deep religious feeling has been evinced. In our own family, there were but two or three irreligious persons at the close of school, and I am confident these went away deeply impressed with the necessity of a true Christian life. As Bro. Strong has had the religious work more directly in charge, it is but just that I should leave a *full* report of this part of the work here, in his hands.

We closed the past year with bright anticipations for the future. Already we hear from those who have gone to their homes, or to educational work, "good news." They write us of the evidence of a large increase in numbers, of the satisfaction they feel in view of what the past year has done for them and of the earnest work they intend to do for the school and for their people. Already two of them have lectured in the City of Montgomery, where no little enthusiasm has been created in favor of the work here. Most, if not all, are impatient for the new school year to commence.

I should say before closing, as evidence that the work is being appreciated, that almost all of our best students had schools offered them, as soon as ours

closed. I have had applications for teachers, that I have not been able to fill.

Yours &c.

A. A. SAFFORD.

CHRISTIAN WORK.

Of the religious work in Talladega, referred to above, the Rev. Mr. Strong says:

There was no special interest in the Church until the week of prayer. Rev. I. Mattison came here in December, and we began a protracted meeting with the week of prayer, Bro. M. preaching nearly every evening. The meeting continued about three weeks, and resulted in the hopeful conversion of about twenty-five persons, mostly young people. Fifteen of these united with our Church, and most of them give promise of useful lives. Several students from abroad declined to unite with churches at their homes. The revival made a deep impression upon the whole community from the quiet and solemn manner in which the Spirit was manifested. Often as many as forty would come forward for prayers. Up to that time there seemed to have been a settled belief that a revival must necessarily be accompanied by great noise and excitement. Now it is the general opinion, not only of our Church, but also of the better members of other Churches, that such accompaniments are not necessary, but rather injurious. A daily prayer meeting begun at this time, was sustained by a few earnest young men until the close of the school year. Seven weekly neighborhood prayer meetings have been maintained by the aid of the teachers.

The students have encouraged and kept in operation several country Sunday schools. As a present result of this outside work—we have about thirty colored S. S. in this County, and probably from fifteen to twenty in Counties around us.

The State S. S. Association which was an out-growth of the work around Tal-

ladega is winning its way against the prejudices of the people and promises to become a great engine for promoting Christian education. It held its second annual convention last April. There are now about eighty schools connected with it.

Church in Marion.

MARION, July, 1872.

The work accomplished by the American Missionary Association, at this point during the year ending July 1, has mostly been of such a nature that some of the immediate results are very noticable and easily enumerated. A House of Worship for the use of the Congregational Church has been erected. Full particulars of its construction, cost, &c., were given in the Feb. number of the American Missionary. The Church has been steadily growing in Christian strength and intelligence. Preaching has been supplied during nearly eight months of the year. The great desire of the Church is for a settled pastor. The people are agreeable, intelligent, and ready to receive the truth; the field a pleasant and promising one, and the good that might be done here by a faithful Christian minister, who would consent to make it his home, cannot be estimated. The time may come when colored churches at the South will be supplied with pastors from their own number, but there must be years of patient study and preparation first; meanwhile, these little flocks ought not to be left shepherdless. Only the best, most practical, and truly refined men and women, are wanted for this work of teaching and preaching in the South. After the new chapel was completed and dedicated, Nov. 26th, the Sabbath school was reorganized, and has since met there before service, Sabbath morning. As was expected, naming the Sabbath School Congregational, and its meeting in new quarters, caused quite a decrease in numbers, but the course has

proved a wise one. The school has greatly increased in value to the church, and in interest. The advancement made in Bible knowledge has been marked.

The Union series of Lesson Papers has been a great help. Both teachers and pupils have been very punctual in attendance. The contributions during the year, amounted to over \$130., a part of which finished paying for a cabinet organ, and the remainder has furnished the entire school with the National Teacher, Lesson and Sabbath school papers. The attendance in the day schools, was large and regular. Four good and efficient teachers were furnished, and they did their work well. The schools began Oct. 16, and closed May 15. Several of the young ladies were given a good start in music through the faithful labors of Miss B., who in addition to her duties in the school-room, volunteered to teach them, which she did without compensation. The young people met in the church one night every week, for instruction in singing. Mrs. A. during her three years connection with the work here, did much—in addition to other duties—to develop the musical talent of the pupils. A night school was taught several months by Misses C. and L., for the benefit of those who could not attend their day schools.

A little more than a year ago the Association bought 80 acres of land for the purpose of selling it out in small lots to colored people, for homes, after reserving the house and a few acres for a Parsonage and Teachers' Home. Several of the best citizens—a number of them members of the Cong'l Church—have availed themselves of this rare opportunity. So that in the immediate vicinity of the church and parsonage, an enterprising little colony has sprung up. It does ones heart good to see how much energy these families have shown in building houses, fencing in, and laying

out grounds for gardens, setting out fruit trees, and making for themselves comfortable and pleasant homes. And they are so happy about it! This is a meager account of what the Association has done for the people of Marion during the past year. The results have certainly been most satisfactory, and there is much encouragement for the future.

T. C. STEWARD.

Out of Debt.

"The people bring much more than enough for the service of the work, which the Lord commanded to make." Ex. 36; 5.

It is not often that we have occasion to quote a passage like the above; but the Church at Marion, to their honor be it spoken, are among the few to whom it has been applied, as may be seen by the following:

MARION.

We had a Jubilee meeting at the church last night, but none of the Jubilee Singers to assist us. Still we managed to sing some.

Our church is out of debt. No man or woman has a dollar's claim upon it. Why, we were just as happy as possible over it. Some who brought money, expecting to give it, were told it was not needed. They were those who had already given generously. Marion Cong'l Church don't believe in stingy Christians. When they gave their hearts to Jesus, they also gave their pocket-books and contents. Next Sabbath morning, every stroke of the bell will proclaim, "out of debt."

H. M. L.

TRINITY SCHOOL, ATHENS.

This year has been a brief and busy one, and the results very encouraging.

In February a Model school was organized, which has been taught very successfully by students of the Normal.

The importance of this branch of our work cannot be over-estimated. The constant and ever increasing demand for teachers—the urgent appeals for help, that come to us from all quarters, remind us continually of the great need

of qualified colored teachers. We are making them as rapidly as circumstances will permit, but "the harvest truly is plenteous, and the laborers are few."

Several of our students have already opened schools in the country; others go as soon as examination is over. They will teach till the opening of our school in the fall, or perhaps till Christmas, when they will return to resume their studies with us till another summer.

Wherever a Day School is taught by one of our students, a Sunday School is immediately established; and so the good seed is being scattered, and rays from our little rush-light in Athens are penetrating a multitude of dark places—the rudiments of an enlightened Christianity are being carried to the lowly ones, who thirst for a better way, a purer life than that to which they have been trained by men as ignorant as themselves.

Our Sunday School is large, and there is much religious interest.

Our little Church is holding on its way—"few but undismayed." There has been an addition of one member this year.

A goodly number of our most promising students seem almost persuaded to be Christians, still, they do not publicly profess faith in Christ.

We work, and watch, and pray for an in-gathering of precious souls.

Could the A. M. A. send us a Pastor, it would doubtless add much to our courage, and greatly increase our power to work for the master.

Yours very truly,
M. F. WELLS.

(One Month Later.)

Our examination was even more brilliant than usual, though none of our Northern friends were here to rejoice with us in the success, so heartily acknowledged by Southern men.

Well, we thank God, and take courage. Nearly all the schools in the

county are now supplied with Teachers from Trinity school. As many of them commenced their schools before the close of ours, we had the closing day of our examinations on Saturday, when all our students who had gone out to teach, came in, and were examined on the studies of the year. It would have done your heart good to look upon this noble band of young men and women, and listen to the clear and correct answers, so earnestly and *joyfully* given to all questions that were put to them. They acquitted themselves in a manner that would do credit to a similar class in any school, and not even those who have been most bitter in their opposition to the education of these people, showed any disposition to cavil. On the contrary, they frankly and cordially expressed their delight at what they saw and heard. M. F. WELLS, *Supt.*

MONTGOMERY.

During the school year, we have had about six hundred scholars. The attendance and punctuality in most of the rooms has been greatly improved. Some of the scholars in the higher grades have not their time at their disposal entirely, so have been somewhat irregular. I think most of them have made commendable progress in their studies.

They have certainly made great improvement in their deportment, inasmuch as at the first of the year, we hardly got through a recess without one or more fights among the scholars, and now it is a rare thing to hear of a fight at all. It took a great deal of work, but I think it has paid.

There has been a great deal of interest among the scholars, on the subject of the soul's salvation. It has been manifest in the weekly school prayer meetings. We have had only occasional preaching.

J. M. MCPHERRON, *Supt.*

TENNESSEE.

LEMOYNE SCHOOL—MEMPHIS.

Some of our teachers may have noticed that that veteran abolitionist, Doctor Julius F. LeMoynes, gave us last year twenty thousand dollars to establish a school at Memphis. To this we have given the name of the LeMoynes Institute.

The demand for this school, is thus stated by Mr. J. H. Barnum, its superintendent. He says:

"During the time the Association was providing free schools for all the colored youth of the city, we enrolled an average of over two thousand, for three years; while during the last two years, with the accommodation and teachers furnished by the city, only about five hundred have been in attendance during the last season of the year."

[The accommodations furnished these schools were totally inadequate. At this juncture, the generous offer of Dr. LeMoynes was received and acted upon, and the new school was hailed with joy by colored people and their friends. Ed.]

"We have sent away enough, whom we could not receive, to make another good school. The whole number enrolled during the year has been 290, and the average attendance has been much better than ever before in the colored schools in this city. I confidently believe that I can select 100 pupils from our school, and not another 100 can be found in all the other schools in the city of equal average scholarship. I can already see that we shall soon be able to show results very satisfactory to the colored people and to all the friends of education everywhere.

"The public sentiment of the white people here is rapidly becoming favorable to our school. Very many Southern men have taken pains to express their sympathy, encouragement and thanks to me for the work we are doing here. Five years ago a daughter of one of our neighbors reproved her little dog severely for "following a nigger teacher" a few steps, while now her younger sister visits our school room and plays on our piano, and says our school is so nice she "would not stoop much to go to school here!" herself.

"All the good people think it is a good thing to educate the colored as well as the white, but this is only a theory yet, so far as the State of Tennessee is concerned, for not a free school has been opened by the State for the last three years.

"There is a large demand for well qualified teachers. Arkansas and Mississippi look to Memphis for a supply. I hear of quite a number of teachers, who promise to attend our school the next term."

American Missionary.

NEW YORK, SEPTEMBER, 1872.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

CLOSE OF THE FISCAL YEAR.

Causes of Anxiety—\$20,000, above usual receipts hoped for, by 1st of Oct.

The fiscal year of the Association closes with the month of September.

The anxious question now is, how will the Treasurer's balance stand at the end of the year? The success of our work, both in the schools and the churches, has never been more satisfactory. The expenditures have been carefully made, and in general, kept within the limits set at the beginning of the year. Our only anxiety arises from the fact that the receipts from the churches and friends at the North, have not equalled our expectations. In fact, aside from the special sums raised for Hampton Institute and Berea college, and the savings of the Jubilee Singers for Fisk University, the current receipts of the year from the North, to date, have fallen off over \$20,000; while we had reason to expect an increase.

This falling off, is doubtless largely due to one cause—the disastrous fires at Chicago and the North-West. We have been hoping that the last months of the year would show an increase, and our expectation has not been wholly disappointed.

If now the friends of our work, will increase the contributions for September \$20,000, above the sum usually contributed, we shall end the year with a financial statement which will be most satisfactory to our friends. May we not expect that this request

will be cheerfully and promptly responded to, both by churches and individuals. Our plans for the next year must be decided by the previous exhibit made at the close of the present. A little extra effort on the part of our friends just now will be exceedingly timely and will greatly encourage the officers and missionaries of the Association, and inspire them for the work still to be done.

THE GLEANINGS.

We wish to add a suggestion to the above financial statement.

We appreciate the value of GLEANINGS. Individuals and churches have intended to make their donations but have forgotten or neglected it. It is not too late. Let these gifts be forwarded before the close of the fiscal year, October 1. The Lord was careful that the poor should have the gleanings and the sheaf forgotten in the field, and in behalf of the poorest of God's poor, we entreat these for them.

MISSIONARIES RETURNED.

Rev. Geo. P. Claffin and Miss S. J. Porter, of the Mendi Mission, W. Africa, arrived at New York the last of July. Impaired health was the cause of their return. We are happy to say that the health of each of them was much improved on the passage.

IMPROVEMENT IN PUBLIC SENTIMENT,

The school reports for the year, from which large extracts are given in this number, nearly all speak of a more kindly feeling, and a higher appreciation of our work on the part of the better class of the whites, during the year. The later reports give some adverse facts, but, on the whole, encourage the expectation, that if no new outbreak of violence shall occur, we may, ere long, have some co-operation from Southern Christians.

SUCCESS IN TALLADEGA.

The report from Talladega is long, but full of encouragement, and we have not known how to abridge it, without leaving out facts which we desire our readers should know. The progress in studies, the success in the examinations, the breaking down of prejudice, the marked religious advancement, and the opportunities for useful labor furnished to the students are very gratifying, and should be known.

THE INDIANS.

In another column we copy from a letter to the *Nation*, by Gen. F. A. Walker, U. S. Indian Commissioner. As a thorough, though by no means the highest, vindication of the present Indian policy of the Government, we commend it to our readers. In view of it, how paltry the objection, that the Indian appropriation is a few thousand dollars higher than it has been at some other time. There can be no doubt that this policy has already saved us an Indian war, that in one single year would have cost more than the appropriations of many years.

MISSIONARIES AND TEACHERS**Of the American Missionary Association.**

These wearied workers have ended another year's toil, and have returned from the South for needed rest. Two of our correspondents in the last "Missionary" took occasion to speak in decided commendation of these workers and their work.

Perhaps it is not becoming in us to join too warmly in this commendation; certainly not in comparing them with other laborers in other mission fields. But in our hearts we feel that it would be hard to find words too strong for such, in any field.

Some things we may say about the missionary teachers in the South. As is well known, they toil in a debilitating

climate, especially so to those born and reared in the more bracing air of the North. They go from amid cultured and religious society and pleasant homes to encounter an ostracism that is as severe as it is unrelenting. Their companions are the colored people whom they seek to elevate—and God.

Their work is of common concern to the South and the North, to the patriot and Christian. The South will one day come to appreciate the good work they are doing, and the North will realize the value of the gift sent thither. They ought to have a cordial welcome at the South, and the prayers and support of the North.

**TO THE READERS
OF THE AMERICAN MISSIONARY.**

We ask your help, in a way that will be easy for you and yet of great value to the cause. It is by the spread of information.

We find occasionally an old Abolitionist who seems to think that emancipation ended all obligation to the slave, or that, as everybody is now helping the Freedmen, his duty is done. We find other people—good people—who scarcely know that there is an effort made to elevate the negro, or at least know so little about it as to take no interest in it. There are many others who have no adequate conception of its magnitude, difficulties or importance. For ourselves, the more we know of it, the more deeply we feel its urgency. This feeling is intensified by the alternations of fear and hope—of danger and success through which we pass. If success shall crown the work, we see unspeakable blessings for the North and the South, for America and Africa; if unsuccessful we see immeasurable loss and disaster. We believe all good people will appreciate the work if they know the facts. The "Missionary" presents the facts, and our simple request is that each reader of it, will lend or

give it to some other person who will read it. We have no small faith in the good that will come from doubling the number of actual readers of the "AMERICAN MISSIONARY."

THE SOUTH—ITS UNEDUCATED MASSES.

The South never educated the masses of her people. Several causes may be assigned for this: The Cavaliers of England differed from the Roundheads as to the culture of the common people, and each theory reproduced itself in this country—the North began with schools, the South did not. Then the large plantations, keeping the population scattered, made common schools well nigh impossible.

But slavery was mainly the responsible cause. It intensified the Cavalier contempt for the masses, and it made the large plantation a necessity, but chiefly it saw that education and bondage were incompatible. The causes which led to the ignorance of the blacks, produced the illiteracy of the poor whites, and the result is that every third person in the South cannot read and write. The fearful density of this ignorance is seen in the comparison with the North where only one person in 18 can neither read nor write. The popular religion must take its character from this prevalent ignorance. There will be almost inevitably a strong caste feeling on the part of the highly educated few towards the uneducated many, and the ignorance of the multitudes will naturally sink into mere emotionalism and superstition.

The abolition of slavery does but little towards remedying these great evils—at least its immediate effect is small. Its ultimate promise is great, incalculably great, if steps are taken for the speedy and effectual supplanting of this popular ignorance by a broad and deep educational and religious culture. But whence is to come the means for this culture? We answer: From the North

largely at present. The South is impoverished and prejudiced. We must pity her poverty and appreciate if we cannot justify her prejudices. We have the means of helping her and her welfare and ours are identical.

The barriers are broken down. Popular education can reach the blacks and ultimately the poor whites. Prosperity will come to these classes with education, and prejudice in the other class will diminish. The laborers will need power, and their culture will adorn them. The division of lands will follow, and common schools will be needed and possible. Higher education and an intelligent religion will obliterate distinctions, and give a new impulse and a right direction to Southern life. The difficulty lies at the beginning, and it is at the beginning that the North can help. But we must do it soon and well. Unmooring the boat to let it drift into the surf, is to swamp it. Pushing it through the surf is to set it forth on a prosperous voyage.

Enlarged and liberal Christian views on this subject are needed towards the South. Our hatred, if we have any, should give place to genuine Christian fraternity. Our sympathy should take an active and effective form, and its manifestation should not be delayed till it be too late. America may yet be united—not merely by political bonds but by the broader and brighter ties of a common intelligence and a common religious brotherhood.

THE JUBILEE SINGERS OF FISK UNIVERSITY:

Their past success and their plans for the coming year.

When the Jubilee Singers left Fisk University in October 1871 on their mission to the North, they did so with the solemn conviction that they were an appointed agency of God, to relieve in the time of its embarrassment and peril, the institution that had trained them. During the six years that had passed since

the opening of Fisk School, the educational work as represented in this institution had made surprising progress.

Centrally located in the city, and occupying very large Government Hospital buildings, it was able, while conducted for the first two years virtually as a public school, to accomodate an average attendance of a thousand pupils. When in 1867, the city of Nashville provided public schools for colored children, the charter of Fisk University was secured, a portion of the buildings was transformed into students' dormitories, a dormitory for girls was erected; a comfortable chapel built; and students eager for a higher education began to gather from abroad. The annual attendance of pupils since that time has been over four hundred, about one hundred of whom have been from abroad, and have boarded at the institution.

In 1870 and 1871, the whole number of boarders was greater than could comfortably be accomodated.

It was clearly seen and keenly felt by the trustees, teachers and students, that a new site, appropriate and ample, must be secured, and suitable permanent University buildings erected, or the development of the University be checked and the bright promise of its growth and usefulness delayed, if not defeated, in its fulfillment.

The perplexing question was, how can the large amount of money required for these purposes be secured? The trustees had no money, the American Missionary Association could not, in addition to providing for the support of the teachers, appropriate from its current income, the sum required, in justice to the other demands in its great field.

The circumstances and the time did not seem to favor an attempt to raise the money by personal solicitations in the North, nor was there a suitable person at command for such an agency.

The successes and the providences of the past, and the golden opportunities of the future, seemed to give assurance that the University must go forward, and that its demands for enlargement would be

met. So, at the anniversary in June 1871, the absorbing thought on the part of all gathered at Fisk University was this: In what way will God provide the means to equip the institution for its great work? The answer came from within. By his providences, God began to prepare the answer, in the very beginnings of the institution, when Mr. White, then a clerk in the office of Gen. Clinton B. Fisk, first Commissioner of the Freedmen's Bureau in Tennessee, from genuine love of the work became instructor of vocal music, and began the development of that power of song which has ever since been characteristic of Fisk University, and which culminated in the organization of the company of students known as the Jubilee Singers.

This answer all were slow to accept, for as often happens in the movements of God's plans, the power was developed before its meaning and end were understood. In fact, few except Mr. White and the singers felt certain in October last, when the little company started from the institution Northward, that the movement was in the line of God's purposes, and therefore designed to large success. It was not therefore possible definitely to settle methods and plans of work. It must be left to the development of God's providences to determine the length of time that the singers should remain in the field, and to His blessing upon their labors as to the amount of money they should raise. They had volunteered for the concert season of one year, and it was thought that in this time the net sum of twenty thousand dollars ought to be raised, and it was accordingly published as the amount which the students had undertaken to raise. As has been announced, this sum was raised and stood to the credit of Fisk University the 1st of May 1872.

* Of course, this is but a small portion of the money required to erect the permanent buildings which are needed for the institution.

The success of the past year has vindicated the confidence felt by Mr. White and the singers in their movement, as

the instrumentality appointed of God to establish beyond question the permanency of Fisk University, and to give it the enlarged facilities, so pressingly needed for its growing work.

It has, therefore, been felt by the singers themselves, as well as by the trustees and faculty of the institution and the officers of the Association, that they should be continued in the field for at least another year, and it is hoped that they will be able to raise from fifty to sixty thousand dollars, to be added to the sum already raised in the interest of Fisk University.

With this sum, it is proposed to erect first, on a new and beautiful site, Jubilee Hall, at a cost of about forty-five thousand dollars, which will be the ladies' seminary building, containing the dormitories for girls and the boarding arrangements of the institution. This will be followed by a second building, containing dormitories for young men and schoolrooms--this to be followed by the erection of a building especially for schoolrooms, library, cabinet, etc. The question of the permanent site and of Jubilee Hall is settled, and it is expected that the building will be dedicated in connection with the anniversary exercises at the close of the next school year. The providences of the future are to determine how rapidly the construction of Jubilee Hall shall be followed by the erection of the other buildings.

Encouraged by the success of the past year and the universal favor with which they have been received, as well as by the testimony from every direction to the good they have accomplished in behalf of their race and the interests of Christian work in general, the singers will go forth confident that they are doing the work of the Master and that He will signally crown with his blessing their efforts in the future as He has in the past--so that by the funds raised by themselves, and by the generous help of those, who, through them, become the friends of the University they represent, buildings will be furnished as demanded, and soon an endowment provided ample for the in-

structors that shall be required for years to come.

We, therefore, commend the Jubilee Singers, the University they represent, and the educational interests of their race, especially as under the fostering care of the American Missionary Association, to the churches and to the public.

Sec. Pike will continue with the Singers as Business Manager, and will reach with concerts or missionary meetings, the largest number of places practicable.

Five have been added to the original band of nine, for the purpose of visiting smaller places with a Quartette, and thus doubling the number of concerts.

All the Singers are under the same training and management, and the two companies will sing the same music and represent the same interests.

UNITED STATES INDIAN AGENCY, }
WHITE EARTH, MINN., }
July 6th, 1872. }

THE FREEDMEN.

I have been reading to-day Mr. Francis' letter on the revival at Storrs Chapel, and it has carried me back to the day of very small beginning--the classes of children and adults in the alphabet--and then to the little church struggling along, so few in numbers, while the other churches were thronged with people excited and almost wild under the most absurd and extravagant exhortations of their preachers. But the school grew into the present normal and college classes, and the little church held steadily on, gathering its converts from those who had become intelligent worshippers, until it is now, as I believe, the strongest church organization of *any kind* south of the Potomac River. I mean, it has larger possibilities and probabilities for future good; it will do more for Georgia than the Centre Church of Hartford has done for Connecticut, or Park Street for Massachusetts.

It seems to me the lesson from this experiment is, to build sure, which

means, almost invariably, build slow. Put good men, with fair compensation, at the head, and keep them at it, remarking that one Storrs Chapel, under Mr. Francis, is worth forty or more churches under ignorant native preachers.

CHINESE.

As to the Chinese there seems to be no limit to the opening. I believe the presence of the American Missionary Association has been the deciding element in the question of the Christian Caste (how it reads, but that is the descriptive word!) in the Congregational Churches in San Francisco. The Congregational Churches at least in California will not adopt the policy of a "White man's Church." There are many more points on the coast where teachers of Chinese schools can be economically placed in fields of immediate usefulness.

THE INDIAN.

The year past in Indian work has sustained the hopeful outlook I gave a year ago. Christian civilization is taking hold. The belief in Minnesota that the only gospel for Indians is powder and lead, still holds in many minds. My impression is that as very few family altars in this State or church altars at missionary concerts, is the Chippewa remembered in prayer. An average Minnesota Christian can't yet pray for the heathen in his State without having his mind somewhat mixed with the powder theory.

There is only one argument to be used with our Minnesota brother—seeing is believing. And I have never known a man to see the work going on at this reservation without believing that something can be done for Indians. A gentleman riding into the settlement with me a short time since, meeting Indians with their ox-wagons, and looking in upon the night-school of young men just beginning to read and write, said, as if he was half talking to himself, "I don't see that they need shooting."

But they do need more help. The average Congressman has lost his interest, somehow of late, in Indian appropriations. As Indian affairs are now administered at Washington, there is no reason for appropriating money for Indians, except the desire to do them good. The moral sentiment of the nation must be so aroused that beneficence shall be as strong a reason for legislative action as plunder. The churches must be brought into sympathy with the work for the sake of helping this sentiment, and more, for their own sake and for the sake of these heathen, for whom they need to learn to pray with the faith and love of Christ's disciples.

I want the American Missionary Association to do not less this year for Indians than was proposed last year. The school at Red Lake must be reinforced. The White Earth school has outgrown its appointments for last year. I have no late report from the Skokomish Agency, but Mr. Eells' letter shows plainly that he needs the help of a teacher. Personally I should like to be relieved from this hard, rough work, but I cannot let go now, and you must not let go, nor suffer the churches to slack their hold. The Indian problem is by no means solved. There is a prevalent expectation that the present policy will break down of impracticability, and that the Christian experiment will prove by its failure that the Indian cannot be civilized. That expectation must be disappointed, and the American Missionary Association must do its part to that end.

Yours in the bonds of love and labor,

EDWD. P. SMITH.

THE CHINESE.

CHINESE IN AMERICA.

The writer of the following letter speaks from personal observation in regard to the Chinese. His testimony bears on points on which many are desirous of being enlightened.

GEORGETOWN, MASS., July 8, 1872.

It gives me great pleasure to testify to the importance and success of the

Chinese Mission work in California. Much credit is due to the ladies employed by the American Missionary Association for their self-denying devotion to the cause, and also to the many faithful Christian workers who have been glad to give their services to the Chinese schools connected with the various churches in the state.

I have usually found the Chinese eager and quick to learn the rudiments of the English language, and, under favorable conditions, persevering till they can read in the Bible, which they prefer to any other book. It was formerly, and may still be said, by those who are not in sympathy with the work, that the Chinamen wish to learn our language only in order to get higher wages for their work, and that they would refuse our religion. But this is not the case, as may be seen in Stockton, by the two boys whose letters were published in the June number of the AMERICAN MISSIONARY, and by the ten Chinamen who are diligently reading their Bibles at school and at home; in Oakland, by the four Chinese members of the First Congregational Church, and others in the school, who hope they are Christians; and in San Francisco, where converted Chinamen are seeking for admission to our churches.

Whatever may be thought of the desirableness of Chinese immigration to our country, there can be no question as to the importance of giving them Christian instruction. They represent one third of the human race and a nation which we have been trying to Christianize for many years. Fifty thousand or more, mostly young men, are within our borders, ready and quick to learn our customs and our religion. Many of them will return to their own country, and if we do our whole duty many will go, as some have already gone, to tell their heathen countrymen of the love of Christ.

Our churches in California are doing much and doing it nobly, but the work

before them in this and other departments is very great. Some of these young Chinese converts are ready to prepare themselves for the Christian ministry; they are anxious for a thorough Christian education. There are good schools and every facility for their education in California; nothing is needed but money to pay their expenses. Shall it not be given? Yours truly,

B. H. WESTON.

Letters from Teachers.

STOCKTON, CAL., June 28th, 1872.

One of our pupils, a bright intelligent lad of fourteen, was drowned, while bathing in the river.

He entered school six months since—a wild young boy; of late, he has been more thoughtful and more earnest.

His last day in school after his usual lessons, he read those beautiful words of Jesus, "Suffer little children to come unto me," &c. Again and again he repeated them until he seemed to feel the meaning of each word; then he read the Lord's Prayer, which we repeat so often; afterwards studied the questions and answers of the first pages of the Catechism, both in English and Chinese, while I explained it to him. He joined with us for the last time in singing "Jesus loves me." After the closing prayer, I asked how many would be sure to come Sunday. They looked from one to another, exchanging a few words in Chinese, then, one said, "We can't promise, because we don't know what will happen; maybe we shall some go into another city before." So he left us.

In the Sabbath School, where we expected to meet him, Hin Toon, said to me, "Little Jim is dead; he went into the water to bathe and went down, he was, I think, a good boy—he kept praying to God every day."

We are thankful that it was our privilege to tell him of a Saviour's love.

I have written this as one incident of the month now closing.

Truly yours, M. A. BURNETT.

STOCKTON, CAL., June 28th, 1872.

Dear Friend.

Last week, I told Me-Ho, she had good friends at the East, who sent teachers to instruct the little Chinese boys and girls in California.

I asked her what she would like to say to these friends. This is what she says ;

"My kind friends, I was six years old when I came to California. One year ago, I could not speak English; now, I have read Primer, First Reader and Second reader, to page 65. I come to school every day to get knowledge. My little brother Yeam-Jye, comes with me. I like school. I like to spell. I like Americans. I am sewing a big quilt. I like "Our Father in Heaven." I like to sing "Come to Jesus" and, "Jesus loves me." God is good to me; He gives me friends. I try to be a good girl. Thank you, for giving me teachers, to tell me of Jesus, and good things. Good-bye. My name is Me Ho."

If Me-Ho is allowed to remain in school, she will soon be able to *pen* a letter herself. I think no other Chinese girl in this State, can *read* so well. In the midst of evil influences, her future causes us much solicitude.

May the good Shepherd, tenderly care for this wandering stranger.

THE INDIANS.

INDIAN POLICY OF THE GOVERNMENT.

[From a letter by Gen. Francis A. Walker, U. S. Commissioner, to the *Nation*, July 27, 1872.]

I have no right to inflict upon you a disquisition on the Indian policy of the Administration; but pray allow me to say that one reason which Mr. Wells adduces why the expenditures of 1871 should not be so great as those of 1866, is precisely the reason why they are greater, and should be greater. I refer to the extension of railroads across the Plains. These railroads are cutting off the range of the buffalo, and threaten the speedy extinction of game. An hundred thousand In-

dians who in 1866 knew nothing of the white man and cared nothing for him, who never came near our settlements, but found on the great central plains a supply of food and clothing apparently inexhaustible, are now brought not only face to face with the whites, but face to face with the great food question that sometimes so infuriates classes and races of men having much less excuse for violence and rapine than the Indians of this country. These Indians are not blind. They see this thing going on before their very eyes. They understand perfectly well that the completion of transcontinental railroads means the extinction of game; and possessing no other resource, and having very strongly developed that instinct which incites wild animals to get for their young by any means, however bloody, is it to be wondered at that these tribes, having received no particular kindness from the whites to embarrass their course in the premises, should turn at bay and stand upon their rights?

It would be too long a story to tell here how the Government, actuated at once by motives of Christian charity and by considerations of true economy, has set itself to win this people to industry, to instruct them in the arts of life, and meanwhile to help them over the long and painful transition from barbarous to civilized methods of subsistence by generous contributions out of the nation's abundance. Those who believe that, when the industrial progress of a civilized race requires, as in this case it does, the sole subsistence of a less fortunate and favored race be cut away from them, not by slow processes, but at a blow, the higher owes it to the lower, in simple human justice, to find some equivalent for what it has destroyed; those, too, who believe that power can never be divorced from responsibility, and that the blood of this miserable race will rest upon us as a nation if we fail to give them one good square chance, with patience, forbearance, and active kindness on our part, to become reconciled to civilization, to follow a better way of life, to unlearn the sentiments of savage honor and savage revenge, and learn that truth

which has made us to differ from them; and, lastly, those who know that Indian wars, shameful in their origin, shameful in their incidents, and usually not creditable even to our arms in their results, have cost the Government hundreds of millions of dollars, and settled nothing, leaving the Indians yet to be conquered, either by force or by kindness—all these classes of citizens, I venture to believe, must approve and support the Indian policy of the present Administration.

BOOK NOTICE.

THE REVELATION OF JOHN: With Notes, Critical, Practical and Explanatory: by Rev. Henry Cowles, D. D. D. Appleton & Co., New York, Publishers.

Those who have read Dr. Cowles' exposition of Daniel, will be prepared to welcome his exposition of the Revelation. Discarding altogether, as he has disproved it, the "day for a year" theory of interpretation, the writer infers, that the book was written to produce certain moral impressions on its first readers, as well as on those of after generations, that it must have been, in the main, intelligent to them, and that its pictural scenes, its symbols, and its allusions to God's enemies then existing and soon to be destroyed, must have been brought down to the average level of their comprehension.

Among the principles of interpretation adopted by the Author, are:

1. "We must come to this book to learn what it teaches; not to make it teach what we will;" (an error far too common in exposition.)

2. "We must interpret the predictions in harmony with God's declarations as to the *time* of their fulfillment." (This is a strong point, and we think abundantly sustained.)

3. "We are bound to interpret this book in harmony with God's own interpretation of its symbols."

4. "We must interpret in harmony with whatever allusions the book contains to known historic events and localities."

5. "We must interpret in harmony with whatever indications the book itself may give us, showing that Christians then living were to be the persecuted men, of whom these visions speak, and whose martyrdom they assume; and that their own persecutors were the men about to be visited with desolating judgments."

This brings out the main points in which the author differs most widely

from the majority of modern interpreters; and here we must express our confidence that he is in the main correct. Our belief is that under the influence of these, and the other principles of interpretation adopted by him, the mind of the Spirit is more fully brought out, than in any other commentary on this book that we have ever read. We cordially commend it to the student of the Scriptures.

There is an error on page 160., doubtless an inadvertence which will be corrected in another edition. It speaks of the reading of the *Vatican* manuscript, but the Vatican manuscript is deficient in Revelation.

CHILDREN'S DEPARTMENT.

PAYING THE DEBT.

Our readers have not forgotten the little girls who have toiled so industriously—working with their own hands—to help pay off the debt of the Association. We are glad to show by the letter below that they are at it still. We thank them for their efforts and example.

Carlisle, July 13, 1872.

Rev. Mr. Woodworth.

Dear Sir: It is my birthday to-day. I am ten years of age. So I thought I would make you a little present toward paying the debt of your Society. One dollar I earned washing the dishes. The other dollar we both earned sewing patchwork. We thank you very much indeed for those certificates you sent us.

Yours truly,

EDITH PARSONS.

GRATITUDE.

Our good brother Beals whose letters from Tongaloo, Miss., have told of the good work going on there, gives us this statement. It will gladden the liberal children of the North to know that their gifts for the South are so gratefully welcomed and so well improved.

MISSION ROOMS, 59 READE ST.

Dear Brother: Just before leaving Mississippi in our Sabbath evening service, I said to our students, "I am going North to-morrow to visit the friends who sent us here, what shall I say to them from you." One of them, a girl of retiring habits, but warm heart, said, "tell

them that this life will be too short to thank God and them for what they have given us. Tell them that one year since I was following the plow for my former master, poorly fed and poorly clad. For five years since emancipation I had been deceived with promises of payment for labor, but had never had five dollars in my possession at any time. I knew little of the Book and nothing of my Saviour. Now I can read my Bible and I love Jesus. Tell them I shall forever thank God and them for these blessings."

I think this dear child of late suffering, but echoed the gratitude of every one present.

Yours,

H. S. BEALS.

FLORA.

Flora waked up cross. She went down stairs and wandered about until she came to the barn, where she found Pussy, the happy mother of a fine young family. Pussy looked up to Flora very much pleased; but Flora did not return the compliment. Pretty soon she grabbed all the kittens in her arms and made off. She took her prize to the barn-chamber, where, quite deaf to their piteous cries, she did what she had a mind to. At last, one fell down a hole, down, down into the horse-crib, or pigsty, or somewhere, and Flora heard it thump on the hard, cold floor below.

"You have killed it, and now I hope you are satisfied," said conscience. The still, small voice spoke very plain.

"Oh, I did not mean to," cried Flora, turning pale. She took the rest and hurried them back to the cat: and the cat, of course, was very thankful indeed. Then she went to find the lost kitten. It was not found, when the breakfast-bell rang and the child went into the house with a sorrowful spirit. As quick as possible after breakfast, she went back to the barn and renewed her search. Hid among cobwebs and spiders, Flora at last found the kitten, stiff and dead.

"Dear little kitty," she said, stroking it tenderly. "I didn't mean to, I didn't!" She tried to warm it in her warm hands; she nestled it in her warm bosom; but neither warmth nor life came back: kit-

ty was dead! Flora carried it into the field and scooped out a little grave. And there she laid the kitty, and covered it over with earth, and put a stone up to mark the spot; and she dropped many tears on the new-made grave, and said, "God forgive me, I will never, never be so cross again." All day she was as tender as a lamb; and I cannot tell you how long the thought of the dead kitty softened her heart and made it kind.—*The Child's Paper.*

"I WANT TO BE AN ANGEL."

BY A. H.

The hymn beginning—"I want to be an angel," which has given aspiration to many a heart, has a history which is as affecting as the verses themselves are. They are the effusion of a warm-hearted superintendent of an Infant Sunday-school in Philadelphia, Miss——, whose name we would like to publish, but she is still living, and we fear to incur her displeasure by announcing it, as her merit is equaled by her modesty. The subject of her lesson one Sabbath was the angels, and as she was expatiating before her school of one hundred little girls and boys on the beauty, holiness, and happiness of the angelic life, a little four-year old girl, who had never before attended a Sunday-school, became so excited that in the fullness of her soul she cried out, "I want to be an angel!" Before another Sabbath had passed, her wish was gratified, for she was suddenly prostrated by sickness, which ended in her translation by angels to Abraham's bosom. Her mother had never talked to her of heaven, and when she was sick she desired to see her Sunday-school teacher, for she said, "I am a sinner, and unfit to be an angel." Miss——was engaged in teaching a day school, and could not go immediately when summoned to the death-bed of her little Sunday pupil, and when she did go, the spirit had taken its flight, but not until her mother had told her that Jesus would forgive her sins, if she would ask Him. The mother and daughter united in their fervent prayers. At the close of the petition, the little girl, in all the simplicity of faith in God and her

mother, asked, "Mamma, do you think Jesus heard you?" "Yes, my child," was the reply. "Then I's so glad, I shall be an angel." These were her last words, and she immediately fell asleep in Jesus.

Miss——— was so impressed with the circumstances that she could not sleep, and the wish, "I want to be an angel," ran through her mind all night, and in the morning she wrote on an envelope the 'meditations of the night, with no thought of their ever being published. She however read them to her Sunday school, and they soon found their way into print. It had ever been the wish of her heart to be a missionary, and God has in this mode answered her prayers, for these verses have been translated into many languages, and are directing to Heaven the aspirations of many children in Europe and Asia, as well as America. Miss——— was surprised, a few weeks after their publication, to receive a copy of them from a friend in Illinois, who sent them to her for the edification of the school in which they were first read. Few hymns have done more missionary service. The Arab and Chinese children are to-day singing in their own languages, "I want to be an angel."

RECEIPTS

FOR JULY, 1872.

MAINE, \$97.00.

| | |
|---|-------|
| Bangor. "A Friend in First Parish."... | 45 00 |
| Bath. Charles Russel and Eliza Bowker \$2. each..... | 4 00 |
| Limerick. E. P. Hayes for <i>Organ, Raleigh, N. U.</i> | 6 25 |
| Limington. Cong. Ch..... | 5 00 |
| North Anson. "Friends"..... | 15 00 |
| North Waterford. S. E. Hersey..... | 2 00 |
| Norridgewock. J. S. B..... | 25 |
| Portland. "A Friend"..... | 1 00 |
| Sheepscott Bridge. First Cong Sab. Sch., b of Books..... | |
| West Bath. Isaiah Percy \$4., Buelah B. Percy \$3, B. J. 50c..... | 7 50 |
| Winthrop. J. W..... | 1 00 |
| "Erro."..... | 10 00 |

NEW HAMPSHIRE, \$1,614.40.

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| Boscawen. Individuals..... | 6 08 |
| Bristol Cong. Ch 17.22., bal. to const. Rev. SILAS KETCHUM, L. M., D. P. S. \$1. | 18 22 |
| Concord Member South Cong. Ch..... | 5 60 |
| Fisherville. Cong. Ch., to const. GEORGE P. MESERVE and DEA. ALMON HARRIS, L. M's..... | 45 80 |
| Goshen. T. L. Barnes..... | 5 00 |
| Hancock. Cong. Ch..... | 22 00 |
| Hanover. Dart. Col. Cong. Ch..... | 100 00 |
| Jaffrey. John Conant..... | 940 00 |
| Keene. "A Friend"..... | 20 00 |
| Nashua. DEA. JAMES HARTSHORN, to const. himself L. M..... | 30 00 |
| New Boston. Mrs. Mary Dodge..... | 4 00 |
| New Ipswich. Cong. Ch. M. C. Coll. \$7.30., T. S. R. \$1..... | 8 30 |

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| Swansey. Rev. C. Willey..... | 10 00 |
| Troy. ESTATE of Mrs. Sophronia W. Jones, by C. W. Witney and E. Buttrick. Exrs..... | 403 00 |

VERMONT, \$372.02.

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| Bakersfield. Miss E. M. Barnes for <i>Atlanta U.</i> | 40 00 |
| Danby 4 Corners. "A Friend"..... | 5 00 |
| Dover. Cong. Ch..... | 4 87 |
| East Hardwick. Orrin Paine..... | 5 00 |
| Essex. "A Friend," deceased..... | 1 00 |
| Hinesburgh. Cong. Ch. to const. REV. E. C. FERRIN, L. M..... | 27 00 |
| Hubbardton. Mrs. James Flagg..... | 2 00 |
| Royalton. Cong. Ch..... | 12 15 |
| Springfield. Cong. Ch., (ad'l.) to const. MISS JULIA F. ELLIS, Mrs. SARAH SAWYER, JOSEPH SMART, DEA. ASHBEEL STEELE, Mrs. SARAH N. SPALDING and Mrs. LAURA TOWER, L. M's..... | 200 00 |
| Pittsford. Cong. Ch..... | 55 00 |
| West Milton. J. W. J..... | 1 00 |
| West Townsend. Cong. Ch..... | 6 00 |
| Williamsville. Emory Dunklee..... | 3 00 |
| Windham. "M. P. B."..... | 10 00 |

MASSACHUSETTS, \$5,619.66.

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| Acton. J. R. Daniels, A Quarto Bible.... | |
| Amherst. G. C. Munsell..... | 2 00 |
| Andover. West Cong. Ch. \$23., "A Friend" \$1..... | 24 00 |
| Barre. Cong. Sab. Sch..... | 62 00 |
| Beverly. Washington St. Ch..... | 18 33 |
| Boston. Miss Elizabeth Davis \$100. for <i>Corpus Christi, Texas</i> .—Union Ch. \$47.89 | 140 30 |
| Carlisle. Edith Parsons & Sister..... | 2 00 |
| Charlemont. Cong. Ch..... | 10 00 |
| Chelsea. Winnisimmet Ch..... | 86 47 |
| Chester. C. C. C..... | 26 |
| Essex. ESTATE of Francis Burnham by Addison Cogswell, Adm..... | 2000 00 |
| Georgetown. Orthodox Memorial Ch..... | 30 00 |
| Greenfield. Julius Graves..... | 2 00 |
| Haverhill. North Cong. Ch..... | 150 00 |
| Housatonic. Mrs. C. A. Whitman..... | 2 00 |
| Hubbardston. Sarah M. Ware..... | 5 00 |
| Jamaica Plain. G. W. Fowle..... | 400 00 |
| Lawrence. Rev. C. E. Fisher, b. of C..... | |
| Mattapoisett. Cong. Ch., Samuel Le Baron \$10., S. K. Eaton \$3; Others \$11 50.. | 24 50 |
| Medway. Village Ch., to const. REV. RUFUS K. HARLOW, FREDERIC L. FISHER, MISS FRANCES WHITE and MISS ABIE COLLINS, L. M's..... | 136 75 |
| Melrose. Cong. Ch..... | 101 31 |
| Methuen. Cong. Ch..... | 51 77 |
| Monterey. Cong. Ch..... | 22 40 |
| Newburyport. Freedmen's Aid Soc. \$200. for a Teacher.—"A Friend" \$10..... | 210 00 |
| New Marlborough. Sab. Sch. for <i>Pish U.</i> | 31 80 |
| Newton. Eliot Cong. Ch..... | 284 47 |
| North Abington. Susan B. Frost..... | 2 00 |
| Northbridge. Rev. J. C. Halliday..... | 15 00 |
| North Bridgewater. First Cong. Ch..... | 100 00 |
| North Brookfield. First Cong. Ch..... | 10 00 |
| North Hadley. Cong. Ch..... | 18 00 |
| North Weymouth. First Cong. Ch..... | 98 35 |
| Plainfield. Miss F. S. Clark, for <i>Berea G.</i> | 5 00 |
| Quincy. "B. C. H."..... | 100 00 |
| Salem. Crombie St. Sab. Sch..... | 30 00 |
| Shelburne. Cong. Sab. Sch., for a Teacher, (bal.)..... | 4 00 |
| Shrewsbury. Mrs. L. Fales..... | 5 00 |
| Springfield. "Unabridged"..... | 1000 00 |
| Townsend. Cong. Ch..... | 15 70 |
| Upton. Cong. Ch..... | 20 00 |
| Ware. M. A. Barlow..... | 2 00 |
| Watertown. ESTATE of Mrs. Hannah Shepherd, for Cong. S. S. in the South and West..... | 300 00 |
| West Acton. J. W..... | 25 |
| West Newton. Cong. Ch. \$12.50. Mrs. Adolphus Smith \$10..... | 22 50 |
| West Roxbury. South Cong. Ch., (ad'l.)..... | 5 00 |
| Winchendon. North Cong. Ch..... | 16 50 |
| Worcester. George M. Rice..... | 50 00 |

RHODE ISLAND.

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| Providence. Free Cong. Ch. \$35., to const. WM. WALTON FLETCHER, L. M., "A Friend" \$2..... | 37 00 |
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CONNECTICUT, \$2,401.74.

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| Ansonia. M. R. B..... | 1 00 |
| Ashford. First Cong. Ch..... | 5 10 |
| Bantam Falls. Miss C. B..... | 1 00 |
| Bethel. Cong. Ch..... | 7 28 |
| Clinton. DEA S. L. STEVENS, for <i>Tougaloo Inst.</i> , and to const. himself L. M..... | 30 00 |
| Cromwell. Cong. Ch..... | 67 00 |
| East Haddam. Miss C. Higgins \$2 50, Mrs. James M. Welch \$2., Mrs. P. P. W. 50c..... | 5 00 |
| Fair Haven. By E. W. Abbott for <i>Atlanta U</i> | 8 80 |
| Glastenbury. Cong. Ch..... | 104 50 |
| Greenville. F. W. Carey \$50., M. E. and J. A. Gordon \$25, C. D. Browning \$20. for <i>Scholarships Straight U.</i> —Cong. Ch. \$26.92..... | 121 92 |
| Gaillard. First Cong. Ch. \$62., Third Cong. Ch. (in part) \$50..... | 112 00 |
| Hanover. Cong. Ch. to const. ERNEST T. ALBERTINE, L. M..... | 30 00 |
| Hartford. Center Cong. Ch. \$160.66., North Cong. Ch. \$26.28..... | 180 94 |
| Killingly. Second Cong. Ch. and Sab. Sch. to const. WM. A. ATWOOD and James BURNETT, L. M's..... | 66 60 |
| Mansfield. Cong. Ch. to const. EDWARD P. CONANT, L. M..... | 40 00 |
| New Haven "A Friend" \$10., "A Lady Friend" \$5., Mrs. Henry Johnson \$5..... | 20 00 |
| Newtown. Cong. Ch..... | 10 00 |
| North Branford. Cong. Ch..... | 30 50 |
| North Coventry. Cong. Ch..... | 34 12 |
| Sandy Hook. Abner Beers, for <i>Straight U</i> | 1000 00 |
| South Coventry. Cong. Ch..... | 12 00 |
| South Norwalk. "B." for <i>Chinese</i> | 2 00 |
| Terryville. Cong. Ch..... | 168 17 |
| Thompson. Mrs. D. G. B..... | 1 00 |
| Westford. Cong. Ch..... | 5 00 |
| West Chester. Cong. Ch..... | 19 40 |
| West Stafford. Rev Ira Pettibone \$30 98, to const. EMILY FRANCES PETTIBONE L. M., Cong. Ch. \$9.02..... | 40 00 |
| Willimantic. Cong. Ch..... | 104 00 |
| Wolcott. Ephraim Hall \$50 for <i>Teachers and Schools</i> —Cong. Ch. \$7.68..... | 57 68 |
| Woodbury. Mrs. C. P. Churchill..... | 5 00 |
| Woodstock. First Cong. Ch..... | 65 73 |

NEW YORK, \$934 69.

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| Albion. Miss Mary A. Plumley, for <i>Atlanta U</i> | 10 00 |
| Argyle. "A Friend," deceased, \$3., Mrs. Mary Larkin \$2..... | 5 00 |
| Arkport. C. Hurlbut..... | 5 00 |
| Brooklyn. E. D. New England Cong. Ch. Sab. Sch. \$60. to const. JOHN W. SKINNER, and Mrs. JOHN HENRY BRODT, L. M's. Miss E. B. Eveleth \$5..... | 65 00 |
| Churchville. Union Cong. Ch..... | 50 30 |
| Dansville. "A Friend" \$200., "L." \$5..... | 205 00 |
| Eaton. Cong. Ch..... | 25 60 |
| Elbridge. J. K. Richards..... | 20 00 |
| Ellington. Harriet B. Rice..... | 5 00 |
| Geneva. Hon. Sam'l A. Foot..... | 25 00 |
| Gouverneur. G. S. Miller \$3., Mrs. O. P. Sterling and L. B. Parsons \$2. ea..... | 9 00 |
| Jamestown. "S. M."..... | 5 00 |
| Little Genesee. Thomas B. Brown..... | 10 00 |
| Malone. First Cong. Ch. for a <i>Teacher</i> | 87 50 |
| New Lots. Reformed Ch..... | 14 64 |
| New Haven. Cong. Sab. Sch. b. of Books..... | |
| New York. Mrs. H. Ireland \$60.—Daniel F. Easton for a <i>Teacher</i> \$50—Mrs. Caroline P. Stokes \$30. for <i>Atlanta U</i> —Ch. of the Puritans \$15. "A Friend" \$10. Miss Mary J. Lennon \$5.—A. Bowron \$8.50 and Others \$3. for <i>Organ, Raleigh, N. C.</i> | 171 50 |
| Plattsburgh. G. W. Dodd..... | 5 00 |

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| Rochester. "O. H. D." \$2., Miss F. D. F. & Mrs. P. R. \$1. ea., Mrs. M. J. 50c..... | 4 50 |
| Sing Sing. "Friends," for <i>Organ, Raleigh, N. C.</i> | 19 65 |
| Sodus. Dr. A. Yale \$10., Josiah Rice \$3., Mrs. A. Gaylord and Chas. Moody \$2. ea., "L. M. G." \$1.50, Mrs. D. C. H. \$1., L. R. 50c..... | 20 00 |
| Spencerport. Cong. Ch. \$15., Wm. H. Crosby \$2..... | 17 00 |
| Springville. Mrs. S. D. Pierce..... | 5 00 |
| Union Springs. Mary H. Thomas, for <i>Woodbridge, N. C.</i> | 200 00 |

NEW JERSEY, \$37.

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| Bloomfield. Mrs. Huldah Coe..... | 6 00 |
| Marlborough. D. D. B..... | 1 00 |
| Montclair. Colored Sab. Sch. \$10, R. E. Parkhurst \$5 for <i>Organ, Raleigh, N. C.</i> | 15 00 |
| Newark. "A Friend" \$10. for <i>Student, Atlanta U.</i> —James White \$5..... | 15 00 |

PENNSYLVANIA, \$1,027.

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| Cooperstown. Mrs. P. W. P. McCauley..... | 2 00 |
| Pittsburgh. ESTATE of Chas. Avery..... | 975 00 |
| Washington. Dr. Le Moyne, for <i>Clock, Memphis, Tenn.</i> | 53 00 |

DISTRICT OF COLUMBIA.

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| Washington. Mrs. John Bailey for <i>Tougaloo Inst.</i> | 7 00 |
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VIRGINIA.

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| Suffolk. M. A. Andrus..... | 1 15 |
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KENTUCKY, \$220.

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| Berea. Rev. J. A. R. Rogers..... | 40 00 |
| Louisville. Rent..... | 180 00 |

TENNESSEE, \$640.31.

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| Chattanooga. Rev. E. O. Tade for <i>Atlanta U</i> | 6 00 |
| Memphis. Le Moyne Inst. \$102.50.—"Friends," for <i>Clock</i> \$79.—By M. E. J. Smith \$3 75..... | 185 25 |
| Nashville. Fisk University Union \$428.16. Ch. \$21..... | 449 06 |

NORTH CAROLINA, \$676 26.

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| Beaufort. Washburne Sch..... | 1 00 |
| Raleigh. Rent \$300.—Washington School \$111.66.—H. C. J. 50c., T. S. 10c., for <i>Organ</i> | 412 26 |
| Wilmington. School Funds \$223., Sale of Land, \$40..... | 263 00 |

SOUTH CAROLINA.

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| Charleston. Avery Inst. \$331.50.; Other sources, \$10..... | 241 50 |
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GEORGIA, \$2,576.85.

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| Andersonville. By L. Parmelee, for <i>Atlanta U</i> | 45 00 |
| Atlanta. Atlanta University \$1,924.20.; Other Sources \$59.—Pub. Sch. Fund \$310.; Other Sources \$5..... | 2298 20 |
| Macon. Lewis High School \$207.90.—By Rev. J. W. Gaines \$12. for <i>Atlanta U</i> | 219 90 |
| Savannah. Beach Inst..... | 13 75 |

ALABAMA, \$2,283.18.

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| Athens. Pub. Sch. Fund \$295., Trinity Sch. \$65.50..... | 360 50 |
| Columbiana. Walter Crafts for <i>Atlanta U</i> | 16 85 |
| Montgomery. Pub. Sch. Fund..... | 875 23 |
| Selma. Public School Fund..... | 495 00 |
| Talladega. Talladega College \$470.45.; Other Sources \$2.20.—By Rev. J. J. Strong \$44.60., Union Ch. \$18.35..... | 535 60 |

MISSISSIPPI, \$2,802.52.

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| Aberdeen. Public Sch. Fund..... | 54 20 |
| Columbus. Pub. Sch. Fund \$2,670.50., Freedmen \$21.57..... | 2692 07 |
| Monroe Co. Pub. Sch. Fund..... | 56 23 |

MISSOURI, \$45.41.

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| Brookfield. Cong. Ch..... | 7 10 |
| Hannibal. First Cong. Ch..... | 21 00 |
| Ironton. J. Markham \$2., Sab. Sch. at Union Grove 30c..... | 2 30 |
| Jefferson City. Lincoln Institute..... | 15 00 |

LOUISIANA,

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| New Orleans. Straight University \$122., Howard Ch. \$2..... | 124 50 |
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TEXAS,

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| Galveston. Barnes Institute..... | 71 25 |
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OHIO, \$488 41.

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| Cincinnati. Rent..... | 25 00 |
| Cuyahoga Falls. Cong. Ch..... | 12 36 |
| Gomer. Welch Cong. Ch..... | 57 66 |
| Kirtland. R. P. Harmon \$10., Mrs. T. M. Morley \$10., B. S. Upham \$2..... | 23 00 |
| Lenox. Cong. Ch. \$8.40., A. B. \$1..... | 9 40 |
| Lodi. First Cong. Ch..... | 18 74 |
| Oberlin. F. A. ROSECRANS, (\$30. of which to const. himself L. M.) \$90., Second Cong. Ch., (\$5 of which bal. for a room, Talladega C.) \$81.35..... | 171 33 |
| Painesville. Lake Erie Sem., for room Straight U..... | 25 00 |
| Pleasant Ridge. Miss C. Turrill, for Hall Tougaloo Inst..... | 60 00 |
| Ravenna. S. H..... | 1 00 |
| South Ridge. Mrs. U. Haviland..... | 5 00 |
| Toledo. First Cong. Ch. (bal.)..... | 81 40 |

INDIANA, \$3.52.

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|--------------------------|------|
| Farmland. B. H..... | 1 00 |
| Logansport. J. C. M..... | 2 00 |
| Monticello. M. P. S..... | 50 |

ILLINOIS, \$341.72.

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|---|--------|
| Chicago. Union Park Cong. Ch. (adl.)..... | 41 15 |
| Groveland. ESTATE of Mrs. Jane Harding by Miss Electa Harding..... | 100 00 |
| Griggsville. Cong. Ch..... | 23 00 |
| Hinsdale. Rev. G. S. B..... | 50 |
| La Harpe. Cong. Ch..... | 15 00 |
| Milburn. Cong. Ch..... | 18 00 |
| Park Ridge. Cong. Ch..... | 11 05 |
| Polo. Ind. Presb. Ch..... | 37 07 |
| Princeton. In memory of Miss E. J. Etheridge, deceased, Rev. R. B. H..... | 10 00 |
| Princeville. Wm. C. Stevens..... | 20 00 |
| Sharon. G. H. Smith..... | 3 00 |
| Summer Hill. Cong. Ch..... | 4 45 |
| Waverly. A. C. A..... | 50 |
| Wauponsee. Cong. Ch. M. C. Coll..... | 20 00 |
| Wethersfield. S. Bennett..... | 5 00 |
| Woodburn. Cong. Ch..... | 33 00 |

MICHIGAN, \$436.78.

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|---|--------|
| Alamo. Julius Hackley..... | 10 00 |
| Albion. Benj. Van Ostrand..... | 6 00 |
| Ann Arbor. Cong. Ch..... | 17 80 |
| Benzonia. Cong. Ch..... | 21 60 |
| Detroit. First Cong. Ch..... | 113 10 |
| Grand Blanc. Cong. Ch..... | 9 00 |
| Jonesville. "Friends" b. of bedding for Fisk U..... | |
| Kalamazoo. First Cong. Ch..... | 55 54 |
| Lansing. Plymouth Cong. Ch..... | 43 24 |
| Milford. United P. and C. Ch. Sab. Sch..... | 5 00 |
| Pentwater. Stillman Parker for Rooms Talladega C..... | 100 00 |
| Tecumseh. "Friends" for Student, Fisk U..... | 55 50 |

IOWA, \$299.30.

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| Council Bluffs. First Cong. Ch..... | 53 45 |
| Earlham. C. T..... | 1 00 |
| Franklin. Cong. Ch..... | 2 85 |
| Grinnell. Cong. Ch..... | 83 35 |
| McGregor. Woman's Miss. Soc. (\$8. of which bal. to const. Miss M. E. Davis, L. M.)..... | 22 00 |
| Muscatine. Cong. Ch..... | 107 05 |

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|---|-------|
| Onawa. Rev. C. N. Lyman..... | 5 00 |
| Seneca. Rev. O. Littlefield and Wife..... | 13 60 |
| Tabor. A Friend..... | 5 00 |
| Tipton. W. C..... | 1 00 |

WISCONSIN, \$797.85.

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|--|--------|
| Ashippun. Cong. Ch. and Sab. Sch..... | 10 00 |
| Aurora. Cong. Ch..... | 3 00 |
| Milwaukee. Mrs. Lydia C. Foster, Executrix in full for pledge to Straight U..... | 500 00 |
| Sheboygan. Cong. Ch..... | 37 50 |
| Shopiere. J. H. Cooper..... | 5 00 |
| Wauwatosa. Cong. Ch..... | 17 35 |
| Waukesha. First Cong. Ch..... | 25 00 |
| "A Friend"..... | 200 00 |

MINNESOTA, \$214.45.

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|---|--------|
| East Prairieville. Dea. I. K. Adams..... | 5 00 |
| Mankato. First Cong. Ch..... | 4 71 |
| Minneapolis. Plymouth Sab. Sch. Miss. Soc. \$75.24, Plymouth Cong. Ch. \$28.78..... | 104 02 |
| Owatonna. Cong. Ch..... | 6 40 |
| Winona. Cong. Ch..... | 94 22 |

KANSAS, \$20.70.

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|---|-------|
| Burlington. Rev. S. G. Wright and family \$10., Cong. Ch. \$4.20..... | 14 20 |
| Junction City. Rev. I. Jacobus..... | 5 00 |
| Kalida. J. B..... | 50 |
| Mulberry. Mrs. M. S..... | 1 00 |

ARKANSAS.

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|-----------------------------------|--------|
| Fayetteville. Pub. Sch. Fund..... | 180 00 |
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CALIFORNIA, \$67.75.

| | |
|---|-------|
| Los Gatos. Mrs. L. M. Burrell..... | 5 00 |
| Sacramento. Chinese..... | 20 75 |
| San Francisco. Mrs. A. A. Bancroft \$37. to const. Mrs. R. M. McGOOKIN, L. M., Green St. Cong. Ch. \$7., Third Cong. Ch. \$4..... | 41 00 |
| Woodland. Rev. S. R. R..... | 1 00 |

ENGLAND, \$2,163.80.

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|---|-------|
| London. Miss S. L. Ropes..... | 10 00 |
| Northampton. Castle Ashby, Lord and Lady Compton for Mendi M..... | 27 33 |

FREEDMEN'S MISSIONS AID SOC.....

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|--|---------|
| Bristol. Robert Charleton £20..... | |
| Birmingham. Arthur Albright £25..... | |
| Brixton. S. M. Minasian £10, 10s..... | |
| Bishop Auckland. Joseph Lingford £5..... | |
| Chatham. Thomas Muirhead 10s., Gabriel French 10s., H. A. Newcomb 10s., George Booth 10s..... | |
| Chelmsford. Thomas Johns £10., I. Perry £3.6s., F. Wells £5.6s., John Champ £3., J. B. Park £1..... | |
| Leeds. Thomas Harvey £10..... | |
| London. Samuel Morley £100., T. Fowell Buxton £25., Hodder & Stoughton £20., Relig. Tract Soc. £15., Arthur Frazer £10.10., James Sangster £10., Joseph Cooper £5., Elliott Stock £5., John Snow & Co. £5., Morgan & Scott £5., John Clapham £5., T. R. Arnott £2.2s., J. B. Braithwaite £1.1s., C. E. Mudie £1.1s., Fred. Willis £1.1s., Morgan & Chase £1., Mrs. H. Ford £1., Mrs. Morehead £1., Miss Carpie 10s., J. Lawless 10s., S. J. Gillespie 10s., M. Mason 10s., Augustus Landon 5s..... | |
| Preston. Joseph Jasper £3..... | |
| Pontifract. W. H. Leatham £2.2s..... | |
| Rochester. Fred. Wheeler £2., W. Bell £2., J. L. Edwards £1., F. F. Belsey £1., N. E. Toomer £1., B. Bentham 10s., J. S. Benton 10s., Mrs. Jane Davidson 10s., Tunbridge Wells. J. R. Mills £25., Joshua Willson £10.10s..... | 2126 47 |

Total.....\$26,894 09

WM. E. WHITING,

Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people; through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK. W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO. C. H. Howard, 204 West Madison St.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.